

being in a position to help his descendant in times of trouble. 36/
 The same thought underlies the extreme reverence with which 17/
Ke Jeebei is regarded. Thus we see a striking point of
 resemblance between the Khasi ancestor-worship and the
 ancient Shinto cult of Japan, as described by Mr. Lauchlin
 Curran. *U Shid-Nie*, or a *Koi Henghah*, the first maternal
 uncle, i.e. the elder brother of *Ke Jeebei*, is also much revered.
 It will also be noticed under the heading of memorial stones
 that the great central upright memorial of the ancestor, or
 memorial stone, is erected in his house. The influence of 604
 the *lpi*, or mother's elder brother, in the Khasi family is very 764
 great, for it is he who is the manager on behalf of the mother, 211
 his position in the Khasi family being very similar to that of
 the *lorta* in the Shinto priest family. It is on this account
 that he is so much revered, and is honoured with a stone
 which is larger than the other up-right memorial stones after
 death. It will be seen in the article dealing with "the disposal
 of the dead," that at Cherra, on the occasion of the funeral of
 the eldest in the generation of the clan, a part of the attendance
 comprises consists of the preparation of two effigies called
Ke Furo and *U Tynphah*, intended to represent *Ke Jeebei*
 (the first ancestor) and *U Shid-Nie* (the first maternal uncle).
 The Wares of Nonghri have a custom peculiar to themselves. 399
 They erect small thatched houses in their compounds, which 767
 they call *ing loaid*. When they worship their ancestors they 211
 deposit offerings of food in these houses, the idea being that 171
 the ancestors will feed on the offerings. These Wares do not
 erect memorial stones, nor do they collect the ashes of the clan
 in a common sepulchre; they deposit the ashes in circular
 chambers, each family, or *ing*, possessing one. It should
 further be noted with reference to the Khasi custom of *ni lo*,
 or giving food to the spirits of deceased ancestors, that Dr.
 Froom, in his "Golden Bough," has mentioned numerous
 instances of foodstuffs being offered to the spirits of deceased
 ancestors by the tribes inhabiting the Malay Archipelago.
 (See pages 442-443 of the "Golden Bough.") Some other
 points of similarity in customs have already been noticed
 between the Khasis and certain Malay tribes.

probably water supply. Villages are about two to five miles apart and have an boundary system. In the past, villages contained incompatible buildings and grounds. The house of the village priest was the house of a chief if he resided in that village, the village marketplace, and tree groves, common grounds, or other prominent spots that were believed to be inhabited by supernatural beings. Villages today may have also one or more Christian churches, government social welfare buildings, and schools. Formerly, villages were entered through a guarded gateway, but it is no longer the case, and paths lead into villages from all directions. (When several villages are clustered into one large unit, named and also described as a "village." These were once defense units, but were in no defensive alliance that institutions should really obtained among the component villages. Now, they have been integrated through the system of all-village public centers, especially schools. Housing. The traditional Khasi house is entered through a door at the rounded end of a V-shaped ground plan, and a door 30 feet or wider across. It is about 30 feet deep, and is elliptical or hexagonal in profile. Its walls are of stone blocks cemented with mud. The roof of grass thatch, supported by a bamboo frame, overhangs the walls on three sides. There is about three feet above the ground. The house is divided into two parts: the front one-third is on the ground level, raised either with stone blocks or tamped earth, and is used for storage of occupational instruments and as a shelter for poultry. The rear two-thirds is raised four feet or more of stone blocks to a platform of planks, and is partitioned into six rooms, comprising a kitchen, room for storage of food and water and drying quarters. Furniture is minimal, and the house is usually unadorned. There are no windows, and no outside vents. A house generally has a companion shed, walled of wood and grass matting and thatched with grass. This serves as a pigsty, but it may be partitioned also to house cows, and it may have a loft for food storage. Components often contain garden plots, and are bordered around with stone or bamboo and mud. Nowadays, the traditional house has given way to Western-style bungalows of wood and tin, especially in and around Shillong. (cf. Middlemore et al. 1961.)

ECONOMY. The Khasi economy is a market economy based on agriculture, and most Khasis are primary producers, either subsistence, and/or producers of surplus in connection with markets. Khasis are often entrepreneur-orientated: they produce goods for partial subsistence, and also give some part in trade. Agriculture. On the Shillong plateau, the major field crops are potatoes, maize, millets, and for rice, still produced mostly through swidden farming, with a two-to three-year period of fallow, but increasingly through continuous use of a single field with the aid of ma-

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TOWNS: SHILLONG.

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disfigured from the practice. Adults will chew as many as four or five betel-nuts a day, with the usual accompaniment of *Nis* leaves. The estimated cost of maintaining an average family of the labouring class is about Rs. 8 or 10a. a month. 276
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TOWNS: SHILLONG.—There are no towns in the usual acceptance of the word; but the chief places in the Hills, looked upon by the inhabitants as cities, are Shillong, Jowdi, Cherrá Púnji, and Shelli. According to the Census of 1872, Shillong had only 1363 inhabitants, Cherrá Púnji 443, and Jowdi 4592. Jowdi, however, is a collection of rural hamlets, and the population of Shillong has entirely altered since the date of the Census. The latter place first became the Civil Station in 1864, in substitution for Cherrá Púnji; and when Anam was erected into an independent Province in 1874, it was selected as the permanent seat of the Local Government. The Chief-Commissioner resides there, and also the heads of all departments in the Administration. The area of the Station is 7 miles in length by 1½ to 1¾ miles in breadth. A considerable native population is already settled, and is increasing from day to day. One of the largest weekly markets is held in the *Nzar*; and with a view to facilitate access to the Station, which is the sanitarium for the Province of Anam, a cart road has recently been completed to Gauhati on the Brahmaputra, which will tend to make the place more and more important. An excellent water supply is introduced into Shillong through an aqueduct which has its source in the neighbouring hill streams, and sanitary measures are carefully enforced. Large sums of money have annually been expended on the erection of the public buildings necessary for the offices of the administration. A printing-press has been established, from which issue all the official documents and reports of the Province. The climate is excellent, the temperature being more equable than that of any other hill station in India, and therefore admirably suited to the constitution of Europeans. There is a church at Shillong, and a chaplain on the Bengal establishment officiates both there and at Gauhati. The cantonments were occupied in 1875 by the 43d Regiment of Anam Light Infantry, with three outposts. The strength was 9 European officers, 16 native commissioned officers, 80 non-commissioned officers, 772 fighting men, and 58 paid camp followers and non-combatants; grand total, 935. The total cost, including contingencies, was Rs. 182,190, or £18,219. 632
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